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Southern Convention of Congregational Christian Churches

MINUTES

OF THE

ANNUAL SESSION

OF THE

NORTH CAROLINA & VIRGINIA

CHRISTIAN CONFERENCE,

HELD AT

NEW PROVIDENCE,

NEAR GRAHAM, N. C.,

October 25th, 26th and 27th, 1855.

E. F. WATSON, *Secretary.*

Presented by

REV. SION M. LYNAM
Post Road
GREENLAND, N. H.

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MINUTES.

Pursuant to the adjournment of Conference last year, Conference met at New Providence, N. C., and was called to order by A. G. Anderson.

On motion of E. F. Watson, A. G. Anderson was chosen Moderator for the ensuing year.

The letters from the churches were called for, and the following delegates being present, came forward and had their names enrolled:

Elders—T. I. Fowler, J. S. Swift, B. N. Hopkins. G. G. Walker, J. J. Hobby, S. R. Holt, H B. Hayes. J. Albright, T. G. Craven, S. G. Evans, W. N. Bragg, Sol. Apple, A. Apple, A. Iseley, W. N. Boykin, Thos. Truhitt, R G. Tinnen.

Licentiates—J. W. Wellons, J. McCulloch, W. M. Craven.

DELEGATES.

Apple's Chapel—B. Apple, H. Apple, J. Hufhines, George Christman, Asa Clapp.

Bethlehem—Jacob Morton, Wm. Swaim, R. Tickel, S. Ireland.

Bethel—Joseph Brown, Nasa Boon.

Christian Union—John Owen.

Damascus—Wilson Pritchett. Mathew McCauley.

Hank's Chapel—J. W. Hatch, John Bland, W. F. Petty, J. H. Bland, I. N. Ferrell.

Mount Bethel—B. Troxler.

Pleasant Ridge—Daniel Brown.

Lebanon—Ambrose Jones, James M. Smith.

Union, Halifax. Va—R. D. Jones, P. M Tuck, A. T. Chandler, C. H. Winfru.

Raleigh—B. B. Buffolo.

O'Kelley's Chapel—J. Castlebury, Lewis Harward.

Pleasant Hill—J. M. Staley, T. O. Way, Alex. Way.

Pleasant Grove, Halifax, Va.—Archer A. Farmer.

Pope's Chapel, Granville Co., N. C.—John Blackley, Robt. H. Pully.

Good Hope—David Bragg.

Parks' Cross Roads—Nicholas Dafford, Horace Blair.

Shallow Well—John A. Gunter, Wm. Love.

Shallow Ford—John Cumming, G. C. Brown.

Concord, Caswell Co., N. C.—John Garrison.

Shady Grove—E. Freeman.

New Providence—P. R. Harden, I. A. Turentine, Baker Gragson, John Harden, Henry Tarpley, G. W. Holt.

Zion Church—Wm. R. Mathis.

Union, Moore Co.—James T. Thomas.

Pleasant Grove, Randolph Co., Va.—J. Horton, M. Wilson.

Shiloh, Randolph Co., Va.—Wm. Macon, W. Albright.

Union Chapel, Alamance Co., N.C.—H. Weedon, B. Hazell, John G. Garrison, Henry Garrison, H. C. Hurdle, John Faucette Andrew Noble. Thos. Graham, Henry Graham.

Mount Zion—Thos. Lynch, S. Crawford, John Compton.

On motion, The reading of the letters were postponed until to-morrow morning.

On motion,

Resolved, That the Chair appoint the usual committees.

Conference adjourned. Prayer by Elder Holt.

Conference met at 9 o'clock, Friday morning. Prayer by Elder W. N. Bragg.

The Moderator announced the following committees:

On the Character and Standing of Ministers—John Faucette, P. R. Harden, Bingam Apple, Jacob Morton, Ambrose Jones.

On Ordination—Elders T. I. Fowler, A. Apple, Solomon Apple, Wm N. Bragg, S. G. Evans, B. N. Hopkins.

On Sunday Schools—Elder J. S. Swift, J. R. Holt, G. G. Walker.

On Temperance—Josiah McCulloch, J. J. Hobby and H. B. Hayes.

On Education—Elders J. S. Swift, Wm. N. Bragg, J. R. Holt and A. Iseley.

On Itinerancy—Thos. Lynch, Wm. Macon, Bingam Apple, P. Tuck, J. M. Smith.

To regulate the hours of preaching and fill the same—John Harden, J. W. Hatch, Bennit Hazell, Nicholas Dafford, A. Farmer.

On motion, The letters from the different churches were then read by the Secretary.

A letter from Elder W. B. Wellons was presented by Elder Boykin, which was ordered to be read, when,

On motion, The same was referred to the following Committee:

Elders A. Iseley, J. R. Holt, A. Apple, J. J. Hobby and Wm. N. Bragg.

Conference adjourned to 2 o'clock. Prayer by A. Apple.

Conference met pursuant to adjournment. Prayer by S. G. Evans.

On motion,

Resolved, That the next session of this conference be held at Hanks' Chapel, commencing on Thursday before the second Sabbath in October next. 1856

The committee to whom was referred the letter of Elder Wellons, submitted the following report, which, after some discussion, was adopted:

REPORT.

The committee to whom was referred the subject of a Southern Convention, beg leave to report.

After doing what they can to appreciate the importance of the subject, and arrive at intelligent conclusions, your committee are compelled to acknowledge that they are unable, from the want of an acquaintance with the extent to which Christian Societies or Conferences exist in the Southern States, to know how far our feelings should become enlisted, and how positively and decidedly they should throw themselves into the advocacy of a measure which, under certain circumstances, might be productive of incalculable good to the entire South.

We are apprised of the fact, that there are brethren living in certain sections of the States south and west of us who entertain identically the sentiments which have governed us in the separate organization, and co-operation of the churches with which we are more particularly connected.

The committee can not lose sight of the error which might be committed in urging a General Convention South, analogous to the blunder which has been committed heretofore in our efforts to effect a union with the North, which so far endangered our identity as a church, as not to be exceeded save by the blindness which prompted those efforts.

It is recommended by the committee as safe, and perhaps prudent, to appoint a Committee of Correspondence to confer, by writing, with all the Christians in the Southern States, setting forth our views of organization, and our sentiments, as a body, leaving it discretionary with that committee to decide upon what action farther should be taken; also, to

fix upon a time and place suitable for holding said Convention, and to decide upon the ratio of representation.

Respectfully submitted, October 26th, 1855.

A. Isley, Ch'n Com.

On motion,

A Committee, consisting of Elders A. Iseley, J. R. Holt and J. J. Hobby, were appointed in pursuance of the recommendation of the above report.

Resolved, That Elder B. N. Hopkins be appointed to deliver the Address to Conference at its next annual session.

A letter from Elder Minis, of Tennessee, was received and read, and on motion, referred to the committee on Ordination.

Conference adjourned.

Conference met at candle light.

In pursuance of last conference, Ministers submitted their reports.

Ministers', or Parochial reports.

Committee on Itinerancy begged to submit the following

REPORT:

O'Kelly's; Pleasant Spring; Christian Chapel; Bell's; Bethel; Smyrna; Pleasant Spring; Hanks' Chapel.

R. G. Tinnen, Itinerant.

Liberty Grove; Sharon, Union, Halifax; Rease's Chapel.

B. N. Hopkins, Itinerant.

Union Chapel; Mount Zion; Bethlehem; Concord; Liberty; Brisentines; Verts S. House.

J. J. Hobby, Itinerant.

Zion; Moore Union; Shallow Well; Centreville; Acorn Ridge; Brown's Chapel; Shady Grove; Christian Union; Pleasant Grove; Shiloh; Pleasant Ridge; Parks ⋈ Roads.

J. W. Wellons, Itinerant.

Conference adjourned.

Saturday morning, Oct. 27th.

Conference met.

The committee to whom was referred the subject of Education begged leave to report. Leave being granted, the report was received, read and on motion, adopted.

REPORT.

The committee to whom was referred the subject of education, beg leave respectfully to report that they consider a

thorough system of discipleship, such as Christ and his apostles so imperatively enjoined, as indispensable to the success of the Christian cause. They believe that it is the truth alone which will make us free from bigotry, sectarianism and other evils, of which we complain: that the verification of the promise, "Lo, I am with you," can never be fully realized without a rigid adherence to the terms of the commission to which it is annexed; that the observance of all things whatsoever Christ has commanded, is the result of the teaching and discipleship it requires.

Without high moral and religious culture, and an enlarged acquaintance with the Scriptures, the profession we make to the world is inviting the world to judge us by the law of liberty, only to find us wanting, and our pretensions and claims altogether vain.

Compelled as we are by our position to be the most enlightened Church in Christendom or the most despised,—it becomes necessary to consider well the whole process of coming to that stature of a perfect man in Christ Jesus, to which our commission, if obeyed and executed, will enable us to arrive.

In the judgment of your Committee, the first thing requisite is, fully to prepare Ministers for performing the work enjoined in that commission; and prepared, it is evident that they can not be, until they have first learned themselves what they are required to teach others.

As the disciples of Christ were first taught by him, before he commissioned them, so must it be now.

It is recommended, therefore, that suitable provision should be made for enabling such as desire it, to study the Scriptures in the languages in which they were originally written; and also, to make such other acquisitions as are necessary to make them preachers for the learned as well as illiterate, and workmen that need not be ashamed, either in city or country.

As a means of attaining an object, so desirable, it is suggested, that such as can teach should receive their tuition at the Institute, without any other charge than such assistance as they can render, without consuming more than an hour of their time, each day. And it is considered but reasonable that all who receive their tuition, gratuitously, should be liable thus to be called on.

2d. That churches and individuals should be encouraged

to assist pious young men, by the endowment of scholarships or otherwise.

3d. That a Standing Committee or Board of Education be appointed, that shall be authorized and empowered to devise and execute any practicable plan for raising funds, to endow a Preachers' Home, Biblical School, or make any other suitable provision for the wants of the Church, in this respect.

4th. Said committee shall have power to appoint a secretary, treasurer and other officers and agents.

5th. They shall be required, not only to make annual reports to Conference, through their secretary and treasurer, but also to keep a faithful record of their proceedings for the inspection of the Conference.

As to the powers that may be granted to said committee, or withheld, it is deemed unnecessary to make any suggestions that would seem to anticipate the instructions of Conference to said committee.

All of which is respectfully submitted by the Committee.

J. S. SWIFT, &c.

Resolved, That a committee of three be appointed to confer with the Building Committee of the Graham Institute, and investigate the financial condition of the same.

Whereupon, the Moderator appointed as said Committee Elders A. Iseley, B. N. Hopkins, S. G. Evans and Boykin.

On motion, B. N. Hopkins, A. Apple and J. W. Wellons were appointed delegates to the next annual meeting of the Virginia Conference.

On motion, The following persons were appointed a Conference Committee for the ensuing year: P. R. Harden, J. W. Hatch, B. Apple, Jacob Morton and E. F. Watson.

The Committee on Sunday Schools made their report, which was received, read and adopted.

REPORT

Of the Committee on Sunday Schools:

The committee to whom was referred the subject of Sunday Schools, would recommend that each Minister within the bounds of this Conference call the attention of the churches in his field of labor to this important subject.

2d. That the American Sunday School Union be requested to send an agent among the churches, or to appoint one nominated by Conference to act in this capacity.

3d. That if practicable, the churches also be addressed on this subject through the medium of the Christian Sun.

But, after all, the usefulness of Sunday Schools will depend much upon the moral and religious culture which the teachers have themselves received from other sources. Hence, the importance of introducing the Bible as a text-book into the Institute and other schools.

All of which is respectfully submitted by the committee.

J. S. Swift, Ch'n.

The committee on Temperance submitted the following report, which was received, read and adopted:

REPORT.

Your committee, to whom was referred the subject of Temperance, beg leave to report the following:

Whereas your committee has seen the incalculable evil that has grown out of the habitual use of ardent spirits, and the good that has grown out of temperance, for us,

Resolve, That we, as a conference, disapprobate the use of spirits, as a beverage, and will aid the temperance reform in a prudent way, in banishing this grim monster from the land. All of which is respectfully submitted.

J. McCulloch,
J. J. Hobby,
H. B. Hayes.

Resolved, That the churches composing this conference, hereafter, send up with their delegates a proportionate amount of funds to defray the expenses of publishing the Minutes of the same.

Resolved, That the opinion of this conference be taken whether they will or not abolish the Itinerancy.

Which resolution, after some discussion, was unanimously decided in the negative.

Conference adjourned to 2 o'clock.

Conference met. Prayer by S. Apple.

The committee on Ordination begged leave to report, through Elder B. N. Hopkins. Said report received, read and adopted.

REPORT.

We, your committee, to whom was referred the subject of ordination, beg leave to report that we have carefully examined the subject, and find the uniform practice of our Church has been to confer ordination by Presbyteries alone;

in view of this fact, your committee would cordially recommend a strict adherence to former usages, unless in extreme or immergent cases. All of which is respectfully submitted.

THOMAS FOWLER,
A. APPLE,
S. G. EVANS,
B. N. HOPKINS.

On motion,

Resolved, That Bro. Josiah McCulloch be recommended to the American Sunday School Union, as a suitable person to aid, as agent for the same, in organizing Sunday Schools throughout the bounds of this conference, and elsewhere.

On motion, conference adjourned.

Conference met. Prayer by J. S. Swift.

The committee on the Character of the Ministers, reported. Report received, read and adopted.

REPORT

Of the Committee on the Character and Standing of the Ministry.

Your committee on the character and standing of the ministry, beg leave to report that upon investigation, they find all the ministers of our church in good standing in their different churches, with the exception of our Bro. Wm. Kivett, who they find to be guilty of immoral conduct, as we believe inconsistent with the character of a Christian and minister.

We would further report, that the following Brethren, viz: Bros. Joseph Trolinger, Abner Apple, Isham Cagle, Murphy Owens, Wm. Jordan, Ashbell Nelson and Bro. Madison, as remiss in duty, by not complying with the resolution of the last conference, requiring them to report their services, &c.

All of which is respectfully submitted.

JNO. FAUCETT, Ch'n.

On motion,

The following were appointed a committee to wait on Bro. Kivett, and report to the Conference Committee the result of their action at as early a day as possible.

On motion of B. N. Hopkins, the following was adopted:

Whereas a separation between the Christian Church North and South has been effected, and whereas, the Church

South has ever been dependent, to a greater or less extent upon the Church North for her Church literature and publication—

Resolved, therefore, That we, as a conference, enjoin upon the ministers and delegates composing this conference, to use their best endeavors to raise funds to send up to the next meeting of conference—with a view of creating a Southern Book Concern, to be under the control of the Southern Association; and we most heartily solicit the aid and co-operation of all the Christian conferences, in this good and glorious enterprise.

Resolved, That this conference authorize the Bro. who may be sent out by the Missionary Society to visit the churches in Tennessee, and assist Bro. Minis in forming a Presbytery and ordaining the Bro. to the office of Elder, according to the recommendation of the churches.

The committee to whom was referred the letters from Lebanon church, submitted the following report, which was received and adopted:

REPORT.

The committee to whom was referred the subject of disaffection and controversy existing in the church at Lebanon, report,—That with anxious and prayerful feeling the committee have made suitable inquiries, and heard the statements of brethren representing the different factions, and feel sorrow in giving the opinion, that all the parties concerned are, more or less, in fault: That the delegates from that church have a right to a seat in conference, but that both letters be rejected: That Brethren Holt and Isley visit that church at an early day, to try to effect a reconciliation: That conference do not send them an Itinerant this year, but leave it to the action of that church, when reconciled, to make their own arrangement about a preacher.

Oct. 27th, 1855. J. R. Holt, Ch'n.

On motion, Elders Holt and Iseley were appointed to visit Lebanon church, and to use their best endeavors to settle the difficulty existing among the Brethren.

The committee to whom was referred the subject of assisting the Brethren at Wilmington, submitted their report, and, on motion,

Resolved, That conference recommend the Ministers of the same to take up a collection in their various congrega-

tions, at as early a day as practicable, for the relief of the church at Wilmington, and forward them the same.

Resolved, That conference recommend the Christian Sun, as a paper, every way, worthy the patronage of the religious community.

The committee to erect Tomb Stones to the graves of Elders O'Kelly and Kerr, deceased, reported, and report adopted.

Resolved, That the Secretary draw up the usual resolutions of condolence, and forward a copy of the same to the family of our deceased Bro. Moffitt.

On motion of Elder J. S. Swift,

Resolved, That in order to provide for a regular influx of ministers in the Christian Church, the ministers of this conference use their efforts to get pious young men educated, and to engage in the same.

Resolved, That the thanks of this conference be tendered to the brethren and friends in this vicinity, for the very cordial and hospitable manner in which they have entertained this conference during its session.

On motion,

Resolved, That Bro. G. G. Walker be appointed Agent for the Graham Institute, and that he be allowed as a compensation for the same, $25 per month.

Resolved, That the thanks of this conference be tendered the Moderator and Secretary, for the faithful discharge of their duties.

On motion, Conference adjourned to the time and place designated. Prayer by J. R. Holt.

A. G. ANDERSON, Moderator.

E. F. Watson, Secretary.

AN ADDRESS

Delivered at the opening of the North Carolina and Virginia Christian Conference, held at Providence, near Graham, N. C., on Thursday, October 25th, 1855.

By Prof. A. G. ANDERSON.

Brethren, Sisters and Friends,

In obedience to an enactment of the last North Carolina and Virginia Conference, passed at its last session, I appear before you on this occasion. If my views and desires had been consulted, I would now be a hearer and not a speaker: but I see no good reason why I should deem myself incompetent to a task, which you consider me competent to discharge.

Suffer me to congratulate you. that the mercies of God have been extended to us, and that so many of us are, this evening, the living monuments of his amazing kindness and mercy. While Death has stalked forth with his stalwort armor, and in many portions of our beloved country slayed his thousands, we have enjoyed health to a great extent. Although Death has come in our midst, and taken those near and dear to us, yet we have suffered little in comparison with some localities.

The Lord has blessed us with abundant harvest, and has done great things for us, whereof we are and ought to be glad. In casting about for a subject that might entertain you on this occasion, I find four subjects, either of which would afford ample material for an address.

But, upon mature reflection, I have concluded that possibly it might be more prudent to touch upon each subject lightly, and leave conference to improve upon my hints. Your attention is invited to four subjects, viz: Education, Missionary Societies, Pay of Ministers, and our Name and Principles.

First: of Education and the Institution. At this day of learning and refinement, in the middle of the 19th century, it would be esteemed folly and a useless consumption of your time to discuss before you all of the advantages connected with an education.

Without learning, from whence could we derive any information? Could any books, from which we procure all our useful information, be written without education? Look! what learning, connected with the arts and sciences, has accomplished, just a few yards north of where I stand.

Learning has annihilated distance. Look at a Franklin, playing with the three forked lightning, as a mother would with her infant, and then say that learning has not effected great things.

Let us turn our minds to heathen nations, and behold the wretched ignorance, idolatry, superstition and immorality that reign triumphant, where education is not known. Are we farmers? education is necessary. Are we physicians? Are we ministers? Are we engaged in any business whatever? Education is necessary, and without it we cannot make that advancement in any department of life that we could make with minds well stored with learning.

Not that I would pretend that education would make us better men and women, without that knowledge which cometh from on high.

Then, in our midst, and under the care of the Christian Church, South, we have the Graham Institute, an institution of learning, where all the learning necessary to make us useful in our day and generation can be procured.

The Graham Institute, situated in one of the healthiest localities in the known world, with its present efficient teachers, is well prepared to enlighten the minds and instruct the morals of the students committed to their charge. Now, the question arises, will we patronize the school? Will we try some method to relieve her from debt? Then may I be pardoned in earnestly appealing to this conference, that during its present session some plan may be put on foot, both to increase the patronage of the school and fix upon some plan that will be calculated to relieve her from thraldom. And this can only be done by a united effort on our part. It will not do to say that we are not able to do anything, for we can all do something: and thus the work can be accomplished.

Secondly. The Missionary Society connected with our conference will claim a short notice. Two years ago a lively and commendable interest was evinced in our Missionary Society, and at that time a small beginning was made at Parks' Cross Roads. Since that time the officers have been engaged in forwarding the claims of the society, and what success has attended will be learned from their report, which will be made public during the sittings of the present conference.

The utility and indispensable necessity of such a society none will deny. There are various churches in this conference, and many portions without churches that are friendly to our liberal principles, who are deprived of the privilege of joining the church of their choice, and are deprived of the privilege of hearing the gospel of Jesus Christ preached in its purity, because they are not able to pay such a sum of money as would secure the services of a minister of our church.

Preachers are like other men: they must have food and raiment.

In order that we may form some idea of the destitution of the situation of those who cannot have the services of some preacher of their own persuasion, let us for a moment suppose ourselves in their situation, and then let us conclude what we would give for our present privileges.

Then let us give liberally of the means that God had blessed us with, and endeavor to raise such an amount as will enable us to send missionaries to every part of our conference: and it may be possible that at the final consummation of all things earthly, we may be consoled with hearing some of the redeemed of earth say, we thank God that the Christian conference ever sent a missionary to preach in our midst.

A small amount given by us all, in a short time, will amount to a large sum, and will enable the heralds of the cross to proclaim "glad tidings of great joy" to many who are now deprived of this inestimable privilege.

Then let me urge it upon you as Christian men and women to take this subject into serious and prayerful consideration, and

"whatsoever our hands find to do, in this matter, let us do it with all our might," and endeavor to do everything we possibly can for the cause of our Redeemer upon the earth, not knowing how long it may be before we may be called upon to give an account of our stewardship: and the Night of Death will soon come on us, when no man can work.

Thirdly. The Pay of our Ministers. The pioneers of our church committed a great and capital blunder in not making some provision for the pay of their ministers.

Now, I agree with them, that such an amount should not be given as to cause our ministers to preach for the sake of the pay: but, at the same time, their hands should be held up, and the Lord will not hold us guiltless if we fail to do our duty in this important matter.

There is building up in our midst a church, which is being prepared to join the church triumphant: and we are all expected to do our part in this great work. Then, are we preachers? Are we officers of the church? Are we private members? We all have our part to perform in this great work, and let us rest assured that God Almighty will require at our hands a full and complete performance of our parts in this great and glorious undertaking.—Aaron and Hur held up the hands of Moses: and this is an example that we should hold up and liberally support the hands of those who are proclaiming the gospel for us: and fearful, indeed, will be our condemnation if we fail to do our duty in this matter.

How often, through inclement days and nights, when we are housed and sheltered from the snow and cold, do we think of that minister who, with a constitution shattered, is wending his way through wet and dry, cold and heat, to proclaim the gospel of eternal life to the lost and ruined sons and daughters of sinful man; and the minister, at the same time, having ghastly poverty staring him full in the face, not knowing what is to become of his wife and children. Can a preacher (under these circumstances, laboring under the fear and dread of want) have that love, joy, peace and cheerfulness that should ever designate the heralds of the cross?

The services of a living ministry are indispensable, from the fact that "Faith cometh by hearing," and how can we hear without a preacher. The commission is, "Go ye into all the world, and preach the gospel to every creature." Now, this command is direct, positive and obligatory; there is no choice on the part of the called of God. And, while the injunction is binding on the preacher, it is equally binding on those professing the religion of Jesus Christ to contribute to their support.

For it is said that the laborer is worthy of his hire, and that they who preach the gospel are to live of the gospel. And, who are to pay? Certainly not those who preach the gospel; (although the ministers are frequently more liberal than the private membership,) then, I say, who are to pay? Why, we, who are private members in the church; and God will hold us to a strict account in this matter. Then, let us hold up the hands of our ministers liberally, and have the consolation at that great day, for which all other days were made, that we have done our duty and our whole duty.

The Lord has loaned us all we have, and we have no right to ap-

propriate all the loan to ourselves; but must contribute liberally of our substance to support the ministry, well knowing that God will prosper in this life those who give liberally to support the gospel.

Then let us devise some means, during this conference, to support our ministers, and make them contented and independent whilst they are proclaiming the glad tidings of great joy to the dying sons and daughters of men.

Fourthly and Lastly. I come now to answer the question, who and what constitutes the Christian Church? This question has been tauntingly and impudently asked; not, certainly, by those who have the love of God in their hearts. For the word of Eternal Truth has enjoined it upon us, not to speak evil of our brother. And, certainly, those who can speak ridiculously of, and nickname those, whose course through life evinces more piety than they possess, cannot be pious themselves.

In presenting the claims of our church, I think it right to fully investigate everything that tends to explain ourselves to the world at large.

I shall speak, first, of our name; secondly, of our confession of faith or discipline; and, lastly, show who are Christians.

Names are not of much import, unless we act out our name. Then we adopt the name, Christian, because we consider it enough. Now, if we learn our religion from uninspired men, or the writings of uninspired men, then it is legal and proper that we should know their name: but we, being satisfied with the religion of the Bible, just simply take the name which the head, and the only head of the church, has given his followers, and at the same time allow every person to have himself named after those from whom he derives his religion, warning them, however, that Christ, the great head of the church, acknowledges no other name but Christian.

The name we bear is the oldest name known at this time on earth, being now about 1820 years old, and what makes it the more precious, is the certain and sure evidence we have recorded in the Bible, that Jesus Christ named us at Antioch himself. And we, as a church, think that if the head of the church thus named his followers, it would be detracting from his glory and honor to be called by any other name.

And we have the further evidence of the correctness of our name in the fact that all the sects and orders in our country would be unwilling to be deprived of the privilege of being called christians. Thus, having a name given by Christ, and all the world endorsing the same, ought we not to cling to the name, and reject all names that have not a "Thus saith the Lord," for their adoption. In what I have said about our name, I would by no means be understood to insinuate or mean that there are not christians in all the churches of every name and order, neither would I be understood to mean that all are christians who are in the Christian Church.

Secondly, our Discipline. When our Lord and Master was on on earth, he established a church, and left with it, when he left the world, the best rule of faith and practice that could possibly be made.

For, being perfection, of course his writings are perfect in every

respect; and if I should attempt to alter or amend that rule, I should be apprehensive of incurring the curse that is pronounced against those who add to or detract from the Scriptures of eternal life.

Now, rules for the government of professing christians certainly declare one of two things: that the Bible contains too much or too little for the government of the church of Christ, else the rules written by men are useless. Now, if these men-made laws contain no more than the Bible, then we, as a church, have the safest rule of faith and practice. And if they contain no more than is in the Bible, still we are safe, for we only take the Bible. Then we simply take the Bible as our rule of faith and practice,—knowing that we are sure of being right, because the confessions and creeds declare the Bible the only infallible rule of faith and practice.

Now, ought we not rejoice that we have so perfect, so full, and so complete a discipline. Our discipline does not set up the middle wall of partition, which Jesus came to break down.

Then we, as a church, take the Bible, and are endeavoring to follow the great head of our church through evil and good report; and though few at first, we now number four or five hundred thousand, and we confidently hope, that when all shall unite upon the Bible the millennium will take place. Therefore, we take the Bible, first, because we know it to be the word of God, and secondly, the various sects declare it to be the only infallible rule of faith and practice.

Now I would ask what attention would a Judge pay to a small book professing to explain the statutes of North Carolina? He would reject it, saying that no power short of the originating power of the legislature can alter, amend, add to or take from the statutes of this state. Thus, we simply take the Bible without the explanations of the learned. Knowing, if we should be so fortunate as to get to heaven, there will be no man-made laws there; and, we conclude, that the same laws should govern the church on earth that will govern in the kingdom above. Then, brethren, taking the Bible as our guide, the responsibilities on us are very great: we must not expect to view any part of our discipline as a dead letter, while we may believe or not, as we may think proper or convenient; but we must do all and every duty enjoined in our book, else we cannot, with any degree of certainty, expect the rewards of those who observe and keep the sayings and commands of the scriptures of eternal truth. Then, suffer me to urge upon you to observe and keep sacred your book of discipline, and endeavor to act and walk in accordance with its teachings. Does our discipline pronounce a curse against drunkenness? then, let us be sober. Does it require us to feed the hungry, to clothe the naked, to visit the sick and afflicted in their afflictions, to keep ourselves unspotted from the world? then we must keep every commandment contained therein, else we cannot, with any sort of reason, expect the blessings enumerated therein.

But if we keep the commands contained therein, and follow our great head, although often at a distance, yet squaring our lives in accordance with its teachings, we may hope and expect to be made partakers of and sharers in the blessings and glories of the church triumphant, when time and the trials of life are over.

Finally and lastly: I come to show who are christians. The followers of Christ have been called christians ever since the name was first given them at Antioch. Now, I have no doubt but all the professors of religion are united in the opinion, that regeneration is the work of God and not the work of sinful man.

Then, the question arises, how this great change is brought about? How does it happen that men and women who delight in the ways of the world and its bewitching charms, suddenly lose all taste for the things they once delighted in. and find themselves altogether inclined to seek other and better employments. Now, this change has not been brought about by sinful man, because we are of the earth, and therefore our thoughts and delights would necessarily cling to the earth. Nor has it been caused by the enemy of the human race, for if the devil could have his way he would increase our love for carnal and sinful things; but God makes the changes, and God alone can change us. Religion is the perfection of reason, for having God, the perfection of reason, for its author, it must necessarily be perfect.

Are there any of those present (and I fondly hope there are many) that could once read the Bible in a careless manner, just like a newspaper or history, and could attend preaching and listen to the preacher as though he was delivering a Fourth of July oration or a political stump speech. And thus being regardless of the Bible and the preaching of the gospel, for some cause unknown to us, that same Bible will begin to seal our condemnation on every line, and the denunciations contained in it to roll and thunder around us, like the thunders of Mount Sinai around those who were receiving laws at the hands of God, and the remarks of the minister that could once be so easily handed over to our neighbor, seem to take so deep hold on us that we conclude that, certainly, some person has told the minister, exactly, the feelings and emotions that are caged up in our hearts and minds, and we continue to conceal and smother what our better judgments would say to us that we should make public, until presently, like an eruption from a burning mountain, we are overwhelmed with the consciousness of our sin and danger, and then, like the jailor, we cry out "Men and brethren, what must we do to be saved?" and "Lord, what wilt thou have me to do?" and then the Spirit, the messenger of peace, whispers to us, "Believe on the Lord Jesus Christ and thou shalt be saved." At this point the tempter gets uneasy and tells us there is no mercy for us, that religion will cut us off from all the pleasures of this delightful world: but the determined seeker of religion says, "Get behind me, satan:" with this withering reproof, "Though he slay me, yet will I trust him:" and after trying the law, and finding no ease of conscience there, we try our morality, still no ease: we just give up to be saved by God in his own way and in his own time. And then the work of regeneration is performed, and poor, sinful, rebellious and lost man is filled unutterably full of joy and peace, which the world can neither give nor take away. Then, if we had ten thousand tongues, it would require more to speak the praises of God. Thus we are changed—thus we are made happy—by believing with the whole heart on Jesus Christ.

HOME MISSIONARY SOCIETY.

Pursuant to the adjournment of the Home Missionary Society of North Carolina and Virginia Conference, the Society met at New Providence Chapel, Alamance County, N. C., on Saturday, the 27th of October, A. D. 1855, and was called to order by Dr. E. F. Watson, president of the society. The society was opened with prayer by Bro. T. I. Fowler.

The Minutes of the last meeting of the society being read, the society proceeded to elect its officers for the ensuing year, which resulted in the choice of the following persons, viz.:

Dr. E. F. Watson, president; G. G. Walker, vice-president; John Faucett, secretary; Alfred Apple, treasurer.

Executive Committee.—A. G. Anderson, Wm. Walker, Jas. Gilliam, Harrison Weedon, Henry C. Hurdle.

Directors.—T. I. Fowler, P. K. Harden, A. Mooring, A. Iseley, J. W. Hatch, H. B. Hayes, Martin Staeley, B. Stroud, B. Apple, B. N. Hopkins, J. J. Hobbie and R. D. Jones.

By resolution, Bro. A. Iseley was then appointed to make some remarks on the subject of missions.

After which, the following Brethren—A. Apple, J. K. Holt, A. G. Anderson and J. W. Wellons waited upon the congregation and received their contributions, viz:

B. N. Hopkins, $10; A. G Anderson, $10; E. F. Watson, $10; Josiah McCulley, $10; L. L. Lambeth, $10; R. D. Jones, $10; P. M. Tuck, $10; A. A. Farmer, $10; G. Maynard, $10; A. Apple, $10; J. J. Hobbie, $10; J. W. Hatch, $10; A. Apple, $5; Jacob Morton, $5; A. Iseley, $5; S. Apple, $5; J. R. Holt, $5; Jas Gilliam, $5; Jos. Albright, $5; John S. Shaw, $5; J. W. Wellons, $5; E. W. Beal, $5; Wm. Macon, $5; Nacy Boon, $5: John G. Garrison, $5; Henry Garrison, $5; W. N. Bragg, $5; Samuel Ireland, $5; John Garrison, $5; Thos. Sellars, jr., $5; Henry Farmer, $5; Henry Apple, $5; George Crismon, $5; H. Weedon, $5; John Castlebury, $5; David Bragg, $5; L. M. Harrel, $5; Miss Ellen McCulley, $5; Baker Gragson, $2; Miss Anderson, $1; Miss Susan P. Anderson, $1; Miss Elizabeth A. Faucett, $1; George Lowman $1.

The following resolution received and adopted.

Resolved, That ten dollars of the funds of this society be

appropriated to defray the expenses of printing the minutes of this society, and that they be appended to the minutes of conference.

By a resolution offered, the subject of Home Missions was brought to the notice of this society, and after some considerable discussion upon the subject, the Executive Committee was authorized, if they thought proper, to employ one or more missionaries to labor in the bounds of this conference the ensuing year.

The following list of names are the names of individuals who subscribed to the Missionary Society, at Parks' Cross Roads, in 1853. A number of these individuals have already paid their subscriptions, and the officers of this society will take it as a great favor of those who have not as yet, paid over their subscriptions, to come forward and do so as soon as convenient. And with a view of letting the individuals know the amount, the names of all will be inserted in the minutes of this meeting. They are as follows:

Martin Staley.	$10 paid,	Wm. M. Craven,	$5 paid,
Bryant Stroud,	10	Wm. Walker,	5
James A. Turner,	10	Harrison Weedon,	5
Eli F. Watson,	10 paid,	Henry C. Hurdle,	5
A. G. Anderson,	10 paid,	I. G Garrison,	5 paid,
A. Apple,	10	James Gilliam,	5 paid,
George G. Walker	10 paid,	William Apple,	5 paid,
Thos. I. Fowler,	10	Joseph Lad,	5
Thos. C. Moffitt,	10	A. Tickel,	5 paid,
R. G. Tinnin,	10 paid,	Lewis Apple,	5
Alford Iseley,	10	Peter Clapp,	5
James J. Hobby,	10 paid,	Henry Apple,	5
Solomon Apple,	10 paid,	J. Stout,	5 paid,
Bingam Apple,	10 paid,	Wm. Macon,	5
P. R. Harden,	10 paid,	I. S. Lawrence,	5
J. W. Hatch,	10 paid,	C. V. Parnell,	5
A. Moring,	10 paid,	J. A. Turrentine,	5 paid,
Wm. H. Hamlet,	10	I. C. Long,	5
S. H. Turner,	10 paid,	J. M. Staley,	5
B. N. Hopkins,	10 paid,	J. Bland,	5 paid,
Judith Hendrick,	10 paid,	Henry R. Farmer,	5 paid,
I. N. Perel,	10 paid,	John Faucett,	5
Jos. H. B. Hand,	10 paid,	Joseph Sawyer,	5, pd 50c.
Thos. G. Cravan,	5	G. W. Craven,	5, pd $1.
William Civit,	5	Dr. John Jordan,	5

Elias Macon,	5, pd $2.	Artilia E. Fowler,	50c.
Thomas Macon,	$5	Sarah Weedon,	50c.
Hugh T. Moffitt,	5	Nicholas Dafford,	50c. pd.
Eli Cox,	5 paid,	Rebecca Fowler,	50c.
James Graham,	5 paid,	Mary E. Craven,	50c.
Thomas Graham,	5 paid,	Wm. B. Moffitt,	50c.
R. H. Puller,	5	Nancy Moffitt,	50c.
H. B. Hayes,	5	Frances Craven,	50c.
J. Stout,	50c pd.	Martha Craven,	50c.
Wm. Brown,	50c.	Ann Neal,	50c.
W. J. Williamson,	50c.	Martha A. Hamlet,	50c.
A. Whitsett,	50c.	Mary Hatch,	50c. pd.
J. W. Grayston,	50c.	Malcey Macon,	50c.
W. T. Pelly,	50c pd.	Ira Henshaw,	50c. pd.
W. Blance,	50c pd.	Benjamin Way,	50c. pd.
Anderson McCarleton,	50c.	Rebecca D. Kew,	50c.
J. F. O'Kelley,	50c.	Stephen M. Carter,	50c. pd.
T. L. Moffitt,	50c.	James Whithead,	
Austin Newman,	50c pd.	Joseph A. Faucett,	50c.
G. Lowman,	50c.	I. H. Foust,	50c.
Malcolm Murchison,	50c pd.	Sarah Harden,	50c.
Eliza Macon,	50c.	Mary Foust,	50c.
Fanny Anderson,	50c.	Mary E. Hurdle,	50c.
Emeline F. Stroud,	50c.	Rebecca Cox,	
Parthenia Faucett,	50c.	Emily Cox,	50c.
Eliza Craven,	50c pd.	Alford Kains,	50c.
Elizabeth E. Turner,	50c.	S. G. Evans,	50c.
Rachel Watson,	50c.	P. M. Tuck,	$2, paid.
Jane Apple,	50c pd.	Baker Gragson,	

On motion, The Society adjourned to meet at Hanks' Chapel, Chatham County, N. C., on Thursday before the 2nd Sunday in October, A. D. 1856.

E. F. WATSON, President.

JOHN FAUCETT, Secretary.